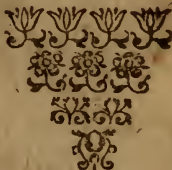


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A
SCRIPTURAL ENQUIRY
INTO THE
Time, Manner, and Consequences
OF
Antichrist's Fall.

Rev. xviii. 4. *Come out of her, my People, that ye
be not Partakers of her Sins, and that ye receive
not of her Plagues.*



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IT hath been the Fate of some particular great Men, who have written upon this Subject, to live to see the Error of their own Calculations; What hath befallen others, may no doubt befall me: The worst, in Justice, that can be made of it, is, that *Humanum est errare*. I only, in the Affair, pretend to rational Conjectures from the sacred Scriptures. Whether there be any Solidity in these, as the judicious Reader may judge, so a little Time will determine.

'Tis so far from being Presumption, to make a strict Enquiry into this, which is so much for the Glory of God, and the Comfort of his Church; that it is the unquestionable Duty of such as are endued with Talents suited to such a Purpose. And this will appear, if we consider,

1. When God, in his Word, had fixed a particular Period for such Occurrences as have been much for the Consolation of his Inheritance; Holy Men have made it their Business, accurately to enquire into it. When God, by *Daniel*, Chap. 9. had fixed a definite Time for the Incarnation and Suffer-

ing of the *Messiah*, *Peter* in his 1 Epistle, Chap. 1. 10, 11. tells us, *They searched diligently into the Time*; and as a Consequent of this, about the Time of Christ's Birth, *Luke* 2. 38. we find *they were looking for Redemption in Jerusalem*; and, when Christ was about to make his publick Appearance, *Luke* 3. 15. *the People were in Expectation*.

2. God hath, in his Word, fixed a precise definite Time for the Destruction of *Romish Antichrist*, which is no less than Five Times mentioned in the *Revelation*, tho' in divers Expressions. Twice it is express'd by 42 Months, *Rev.* 11. 2. *Rev.* 13. 5. Once by Time, Times, and Half a Time, *Rev.* 12. 14. and Twice by 1260 Days, *Rev.* 11. 3. *Rev.* 12. 6. All which plainly evinceth, that upon the Expiring of these 1260 Prophetical Days, or Years, the Church shall be delivered, and *Antichrist* put from his Throne; for all these different Denominations amount to the same individual Length of Time. Since God hath been pleased to express it so frequently, in the sacred Records; we may rationally conclude, not only the Certainty of the Affair, but that it is our Duty diligently to enquire into it.

That there be Difficulties in it, is beyond all Contradiction; and certainly, for holy and wise Purposes, God hath ordered it to be so: Yet we are not to imagine, that these Difficulties are absolutely un-surmountable; for, no doubt, after *Antichrist's* Overthrow, the Affair will be so plain to succeeding Ages, that they'll probably wonder how we came to be so much in the Dark about it. The Difficulty of determining in this Point, as well as in some others, which depend upon an exact Knowledge of *Synchromism*, arises,

1st, From the Difference that is betwixt *Historians* in fixing the Times of Matters of Fact; some ascribing them to one Year, some to another, and that
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in the most momentuous Matter of Fact, viz. Concerning the Time of our Lord's Birth. As for Example,

<i>Benedictus Arius</i> says, He was born <i>A. M.</i>	3849
<i>David Pareus</i>	3928
<i>Jerom</i>	3941
<i>Alstedius and Calvisius</i>	3947
<i>Scaliger and Hearn</i>	3950
<i>Cornelius a Lapide</i>	3951
<i>Beda</i>	3952
<i>Sculterus and Luther</i>	3960
<i>Melancton</i>	3963
<i>Bullinger</i>	3969
<i>Petavius</i>	3984
<i>Capellus and Usher</i>	4000
<i>Laurence Codomanus</i>	4142
<i>Augustine</i>	5353
<i>Clemens Alexandrinus</i>	5624
<i>Lactantius</i>	5801

If the Learned differ so much as to the Time of our Lord's Nativity, no wonder they disagree in fixing Matters of Fact concerning *Antichrist*. Hence Authors, who determine of Events depending upon Matters of Fact, must differ, conform to the Authors they follow.

2dly, The grand Difficulty in this Affair, ariseth from the Uncertainty we are at, from whence we ought to date the Beginning of those 1260 Years.

Tho' God, for our Trial and Exercise, hath left us at some Uncertainty in this, he hath not dealt with us otherwise than he was pleased to do with his People in antient Times. I find this sometimes hath been the Method the infinitely wise God hath taken with his Church; even when he had fixed a definite Time for his Church's Relief, he still left her at some Uncertainty, from what Date that definite Time was to be reckoned: Of which we have some

very remarkable Instances in Scripture, particularly these following;

The *First* is, with Respect to the Deliverance of the Children of *Israel* from *Egyptian* Bondage, *Gen. 15. 13.* God said to *Abraham*, *Thy Seed shall be a Stranger, in a Land that is not theirs, 400 Years*; for the 30 Years odd, which are afterwards taken Notice of by *Moses*, when he came to reckon the Time to a Day, *Exod. 12. 41.* were not exprest, *Gen. 15. 13.* as the *Jews* say, for the Sake of Evenness of Number, but were sufficiently understood. This definite Time was no Doubt sufficiently known, not only to *Isaac*, and *Jacob*, but to the rest of *Abraham's* Posterity, who lived before that Epocha expired; yet were they much at a Loss to know, whether the Beginning of these 430 Years was to be reckoned from *Abraham's* going down into *Egypt*, *Gen. 12. 10.* or from the Time when God revealed this to *Abraham*, *Gen. 15. 13.* or from the Time when *Jacob* went down into *Egypt* with his Family, *Gen. 46.* But when the Time was elapsed, and the Delivery wrought, they could count it to a Day.

2. God, by the Prophet *Jeremiah*, told the *Jews*, *Chap. 25. 11.* That they should serve the King of *Babylon* 70 Years. And *Chap. 29. 10.* That after 70 Years were accomplished, God would perform his good Word towards them, in causing them to return: Yet were they left at an Uncertainty, whether to date the Beginning of these 70 Years, from the Captivity, which happened in *Jehoiakim's*, *Jechoiachin's*, or *Zedekiah's* Days; of which three Captivities we have an Account, *2 Chron. 36.*

3. God, by *Daniel*, *Chap. 9.* told the *Jews*, That from the going forth of the Commandment to restore and to build *Jerusalem*, to the Death of the Messiah, should be 70 Weeks, or 490 Years; but the *Jews* knew not whether to reckon the Beginning of these

these 70 Weeks from the *Edict* of *Artaxerxes*, *Ezra* 7. or from the *Edict* of *Cyrus*, *Ezra* 1. 1. Thus we are at an Uncertainty as to the Beginning of Antichrist's Reign: And this proceeds,

3dly, From Antichrist's gradual (and for a long Time insensible) Rising. The *Apostle*, in his 2d Epistle to the *Thess.* 2. 7. tells us, that the Spirit of Antichrist was working in his Day: But could not twist himself up to Dominion, for a long Time after that; being hindered partly by the *Roman* Emperors, whose Seat he was to possess; partly by the zealous Appearance of faithful Pastors. So that,

1. The Removing of the Imperial Seat from *Rome* to *Constantinople*, very much paved his Way; as the *Apostle* plainly foretold, 2 *Thess.* 2. 6, 7, 8. And this happened about the Year 312. For *Baronius* asserteth, That, *Anno* 312, *Constantine* the Great gave the Imperial Palace to *Melchiades* Bishop of *Rome*.

2. The Corruption of the Clergy had no small Influence upon it, whose Pride, and Contention for Precedency, in the Beginning of the 4th Century, did swell to a great Degree; as *Plessæus* sheweth in his *Mystery of Iniquity*.

3. The Prevailing of the *Arian*, and *Macedonian* Heresies, in the 4th, and the *Nestorian*, *Eutychæan* and *Pelagian* Heresies in the 5th Century, made considerable Way for Antichrist's Rise: Tho' neither the *Arian*, *Macedonian*, *Nestorian*, nor *Eutychæan* Heresies do this Day prevail in the Church of *Rome*; yet how far the *Pelagian* is adopted, every one knows. This Heresy was invented by *Pelagius* (a *Briton*, some say a *Scotsman*) in the Beginning of the 5th Century, and, in a little Time, spread thro' *Italy*, *Britain*, *France*, *Africk*, and the *Eastern Empire*, notwithstanding of the strenuous Endeavours of *Hieronimus*, *Prosper*, *Augustine*, *Optatus*, and some others.

I say, the Prevailing of these Heresies, paved much the Way for Antichrist's mounting the Throne, who was still fishing in troubled Waters; for *Rome*, by its Authority, and outward Greatness at this Time, had too much Influence in these Debates, as an *Umpire* amongst Dissenters. Thus, sometimes we find, the orthodox Party, when in Distress, addressed to *Rome*; so did *Athanasius*. And frequently it was the Practice of Hereticks, when condemned; So did *Eutyches*, *Donatus*, and several others: In which Appeals they were much encouraged by the *Roman* Bishops.

When *Apianus*, Bishop of *Sica*, had been justly censured by a Council at *Carthage*, and had appealed to the Bishop of *Rome*; not only did *Zosimus*, Anno 417, but his two Successors, *Boniface* and *Celestine*, so far countenance the Appeal, as not only to admit him to their Communion; but sent *Faustinus*, and other Embassadors, to the 6th Council of *Carthage*, to order them to repeal the Sentence; which with Courage indeed they refused to do. Yea, not only did particular Persons appeal to *Rome*; but some Synods and Councils enacted, that it was just, in Case of Oppression, to do so. Particularly the Council of *Sardica*, Anno 347. the Design of which Act, as proposed by *Hosius*, was to protect some good Men from the unjust Oppression of *Arian* Bishops; for *Arianism*, at that Time, greatly prevailed in the East.

Having thus glanced a little at what paved the Way for Antichrist's Government; I come now to enquire into the Commencement of the 1260 prophetic Days, or Years; which is what only can determine us, as to the precise Time of his Ruine, I mean, as to the Time of his Expulsion from *Rome*; for as to his final Destruction, by the Battle at *Armageddon*, I know nothing in Scripture to guide
our

our Steps in our Enquiry after the Time of it, unless it be pointed at by *Daniel*, Chap. 12. where it is observable, that after *Daniel* was informed that the holy People should be scattered, for the Space of a Time, Times, and Half a Time, v. 7. which is the Time of the Church's Sufferings under Antichrist, and the Time of his Reign; There is a condescending upon Two Periods, of a longer Continuance; the first is, *Dan.* 12. 11. *From the Time, that the Abomination that maketh desolate is set up, shall be 1290 Days*; which if we take for so many Years, it contains 30 more than is allowed for the Time of Antichrist's Tyranny; which seems to point at some remarkable Event, that shall happen 30 Years after the Pope's Expulsion from *Rome*, which, in all Probability, will be the Battle at *Armageddon*; for we may in Reason believe, that, as soon as possible, Antichrist will use his utmost Efforts, to gather his united Forces, to regain his Dominion. As to the other Period of Time, mentioned v. 12. I shall not venture to give my private Opinion concerning it.

As to the Time of Antichrist's Rise, I conceive the Apostle plainly determines it, in his 2 *Epistle* to the *Thes.* Chap. ii. 6, 7, 8. *Now ye know, what withholdeth that he might be revealed in his Time: For the Mystery of Iniquity doth already work; only he who now letteth, will let, until he be taken out of the Way; and then shall that wicked One be revealed.* That this is spoken of *Antichrist*, is owned upon all Hands; from which 'tis plain,

1. That the Mystery of Iniquity, or the Spirit of Antichrist, was working in the Days of the Apostle; Yet we have no Ground to think, that he fixeth upon that Time as the Commencement of his Government: But I conceive, 'tis not out of the Way, to observe, that if we reckon from the 43d Year of Christ, about which Time, the Apostle said, the
Spirit

Spirit of Antichrist was working; and add to it 1260, it brings us to the Year of Christ 1303; at which Time no small Disturbance was given to Roman Antichrist, by the faithful and zealous Appearance of *Walter Lollard* and his Followers, who after him were called *Lollards*: He with many of his Followers were burnt in *Austria*, Anno 1315.

2. 'Tis obvious, that the Apostle fixeth the Rise of the Beast's Government, at the taking of the Roman Emperors out of the Way: *He who now letteth, will let, until he be taken out of the Way, and then shall that wicked One be revealed*; whenever the Roman Emperors shall be taken out of the Way, then shall that wicked Antichrist appear. I think nothing can be more plainly expressed, to determine the precise Time of the Beginning of his Government.

Now, there was a twofold Removing of the Roman Emperors; and our Business must be, to search, which of those the Apostle had his Eye to.

The first Remove of the Roman Emperors, was by *Constantine the Great*, when he built *Constantinople*, and made it the Seat of the Empire, Anno 312. For *Baronius* saith, That then, he gave the Imperial Palace at *Rome*, to the Bishop thereof; which certainly he would not do till his Removal.

Now, if we add 1260 to 312, it brings us to the Year of Christ 1572; at which Time the Papal Throne was much shaken by the Advancement of Reformation; for then *Zurich*, *Bern*, *Basil*, and *Schaffhausen*, those *Swiss Cantons*, had received the Reformation: The Pope's Authority was rejected by *Scotland*, *England* and *Sweden*, and the States of *Holland*. A vast Number of Protestants were then in *France*, all which so exasperated the *Romish* Clergy, that by their Influence, in that very Year, no less than 30000 Protestants, in some few Days, were massacred in that Kingdom. Which shows, that at that Time

Time a vast Number had received the reformed Religion. But that Removal of the *Roman* Emperors, cannot be it which the Apostle had in his View, as the Time of Antichrist's mounting his Throne; otherwise he had been, before now, absolutely deprived of his Dominion.

We find only one other remarkable Time in History, in which it might be said that the *Roman* Emperors were taken out of the Way; which indeed was effectually done, when the Empire ended in *Glicerius*, Anno 474; for *Augustulus* did Reign but some few Months after him: Then came in the *Lombards*, under *Odoacer* King of the *Heruli*, and took Possession of *Italy*; whose Posterity, with some of the Kings of *Lombardy*, kept Possession of it, till the Year 775; at which Time they were expelled by *Charles* the Great, King of *France*, who, Anno 798, was made Emperor of *Germany*. This then seems to be the only Time the Apostle had in his View, as the Date of Antichrist's Rise; and if so, the Reign of the Beast being added to it, his Expulsion from *Rome*, must be Anno 1734.

For my Part, I know no other Part of Scripture, but this, that can direct us as to the precise Time of his Rise. If he did not mount the Throne that very Year, probably he would do it within some few Years after; for Thrones use not to be long Vacant; Consequently, if *Rome* be not Destroyed Anno 1734, in all Probability we may expect it, within some very few Years after.

I find another definite Time exprest in Scripture, for the Purification of the Sanctuary, which brings us to the same Year; 'tis *Daniel* 8. 13, 14. *How long shall be the Vision concerning the daily Sacrifice, and the Transgression of Desolation, to give both the Sanctuary and the Host to be troden under Foot? And he said unto me, Unto 2300 Days; then shall*

the Sanctuary be cleansed. In the preceeding Part of the Chap. from v. 9. *Antiochus Epiphanes* was represented by the *little Horn*; and the Mischief he should do to the Church of the *Jews*, was plainly declared. Yet I think the Question, v. 13. and the Answer, v. 14. hath no Respect to *Antiochus* at all: For,

1. The Time of *Antiochus's* Tyranny, was expressly declared, Chap. 7. 25. that it was to continue for *a Time, Times, and the Dividing of Time*, which is three Years and a Half; consequently, there was no Occasion for enquiring into it again, upon the mentioning of *Antiochus*.

2. The definite Time mentioned, Dan. 7. is far from agreeing with the Time condescended upon, Dan. 8. There *Antiochus's* Tyranny was to continue but a Time, Times, and Half a Time, i. e. 1260 natural Days; or 3 Years and a Half: Whereas, Dan. 8. before the Sanctuary was to be cleansed, 2300 Days were to pass, which amounts to Six Years 3 Months and 18 Days, which is almost double the Time of the *Jews* Oppression by *Antiochus*; I rather then choose to be of Opinion (for I think it is most probable) that these Angels (there called Saints) who had been imployed by God, to reveal those Things unto *Daniel*, knowing by Divine Revelation, that *Antiochus Epiphanes* was an eminent Type of *Antichrist*, and being informed how long he was to oppress the *Jews*, had a strong Inclination to know, how long it would be till the Church should be delivered from the Tyranny of the *Antitype*: And, upon this, they proposed to Christ the Question; for that it was Christ the Question was proposed to, appears from the Name given him in the Hebrew, PALMONI; which signifies, the Numberer of Secrets, or, the wonderful Numberer: Upon which, PALMONI, for their Satisfaction, and
Daniel's

Daniel's Information, tells them, *v.* 14. that it shall be 2300 Days, *viz.* Prophetical Days, or Years, and then the Sanctuary shall be cleansed.

Now, this Vision, as we see from Chap. 8. 1. was in the 3d Year of the Reign of *Belsazzar*, which, according to some *Chronologers*, was *Anno Mundi* 3433; to which if we add the 2300 prophetical Days or Years, it brings us to 5733, which is the Year of Christ 1733, supposing Christ to be born, according to *Capellus* and *Usher*, *Anno* 4000. These 2300 must pass; and the next, being 1734, seems to be the Time for the Purification of the Sanctuary, by Antichrist's Ruine.

But, to conclude this Affair, 'tis the Opinion of a great many, that Antichrist shall fall, as he rose, *viz.* by Degrees; and I think we have Reason to judge so: For every intelligent Reader may observe, that in the Order of the Pouring forth of the *Vials*, there is a special Likeness and Reference to that same Method and Order which was followed in the *Trumpets*, *Rev.* 8. Whether there shall be an exact Proportion of Time, betwixt his Rising and Falling, I shall be far from determining: Only I observe, that betwixt 474, when the *Roman* Emperors were taken out of the Way; and 666, which is the Name and Number of the Beast; in which Year *Pope Vitellian* ordered the Service of the Church to be performed in the *Latine* Tongue; I say, the Distance of Time betwixt these is 192. Now, *Pope Paul III.* found the *Roman* Hierarchy in such a tottering Condition, that he gave Orders for the Meeting of a *General Council*, which met at *Trent* *Anno* 1540, to which if we add 192, it brings us to 1732, which is but Two Years short of the former Calculation.

If the Beginning of Antichrist's Government take not its Date from 474, as the Scripture seems plainly to insinuate; I know not what Time we can fix

upon for the Rise of it, unless we bring it up to 606 : For then the Emperor *Phocas*, who had murdered the Emperor *Mauritius*, and all his Children ; that he might ingratiate himself into the Favour of his Subjects in the *West*, by Means of the Bishop of *Rome* ; passed an Edict, declaring *Rome* to be the *supream See*, and the Bishop thereof *Universal Bishop* : Which *Boniface III.* accepted of, and got the same ratified by a *Lateran Council* of 72 Bishops. Betwixt the Year 474, and 606, I know nothing remarkable befel the *Roman Bishops*. If this should be the Time from whence we should date the Beginning of Antichrist's Kingdom, he would not fall till 1866. But we can scarce imagine that so long a Time as 132 Years would intervene betwixt the Removing of the *Roman Emperors*, and Antichrist's Government ; especially considering the Apostle had said, That the Mystery of Iniquity was working in his Day ; That nothing then hindred his Appearing, but the *Roman Emperors* ; That whenever they were taken out of the Way, the wicked One should be revealed, 2 *Thes.* ii. 6, 7, 8.

Before I come to enquire into the Way and Manner of his Destruction, I must acquaint you, that we have all Reason to believe, that, before that Time,

1. God will send a Reviving to his Churches ; that Practical Religion, which at present is at so low an Ebb, will recover its Strength ; and that God will put an uncommon Edge upon the Zeal of Protestant Powers. When God hath great Things to do in the World by Instruments, he puts Life and Spirit in them, for the Management of the Work he calls them to. When God, by the Reformation, was about to break something of the Dominion of *Roman Antichrist* ; 'tis well known, what flaming Zeal possess'd the generous Souls of those who then dis-

discovered the vile Abominations of the Whore of Rome, and were the Blessed Instruments to advance the glorious Work God had put in their Hands. If such splendid Zeal was to be found with those who only were to wound the Beast, we may in Reason I hope suppose, that as much will be found with such as shall be the happy Instruments to put him from his Seat.

2. God will certainly take his own Method, to caue some of his own Children locally to remove from Popish Countries, that they may not suffer by these stupendious Judgments which then shall fall upon Popish Countries. *Rev. 18. 4. Come out of her, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues.* 'Tis true, 'tis an Exhortation; but as true it is, that God will have Obedience given to it. The Exhortation, imports, that there must not only be a real and total Separation from her, as to Communion; but a local Removal from the Place: As is plain from the second Reason given for it, *viz. That ye receive not of her Plagues.* Wherefore, as God presseth a local Se-cession, with a Certification of the utmost Hazard; we have no Doubt, but some will take Warning, and that God will prevail with some to come out of the Place, as he did with Lot from Sodom. 'Tis observable, the Exhortation is given immediatly before *Babylon's* Ruine; which shews us, the nearer the Ruine be, the more dangerous it is to be within his Dominions;

As to the Manner of his Ruine, I mean his Expulsion from Rome.

1st, This is not to be effectuate by the Preaching of the Gospel: The Apostle indeed says, *2 Thes. 2. 8. The Lord shall consume him, with the Spirit of his Mouth, and destroy him with the Brightness of his*
Com-

Coming; where the Apostle shews a double Method, God will take, in bringing down of Antichrist's Kingdom.

1. He is to be Consumed, Wasted, and his Power and Authority much broken, *by the Spirit of his Mouth*, i. e. by the powerful Preaching of the Gospel. This, God hath already done; for, by Means thereof, several Kingdoms have thrown off his Authority already; and, ever since the Reformation, God hath been giving his Subjects Space to repent: But, as 'tis said, *Rev. 16. 9. They repented not, to give him Glory.* Therefore,

2. He is to be *DesROYED with the Brightness of his Coming.* By the Brightness of his Coming, cannot be understood, his bright Appearing as a Judge, at the Consummation of all Things; for the Beast is absolutely to be Destroyed, at the Battel of *Armageddon*: And at the Appearing of Gog and Magog, he is found in the Lake of Fire and Brimstone; so that, by the Brightness of his Coming, must be understood his splendid Appearing to execute his Judgments upon the Seat of the Beast.

2dly, This Destruction is to be brought upon the Seat of the Beast, by such Church-members, as have thrown off his Authority; therefore we find, *Rev. 14. 17. The Angel, who was to thrust in his Sickle, to gather these Clusters, and to cast them into the great Wine-press of the Wrath of God, is said to come out of the Temple;* to shew, that those Instruments shall be Church-members: And, *Rev. 17. 16. These very Horns, or Kingdoms, which once gave their Power unto the Beast, shall now make her desolate, eat her Flesh, and burn her with Fire.* What Method God will take to stir up Protestant Princes to this, we leave to absolute Sovereignty, whether it shall be done by the powerful Preaching of the Gospel; pointing out this to them as their in-

indispensible Duty ; whether God shall awaken their Zeal, by sharp and surprizing Trials ; or whether Affronts put on them, or Desolation threatned by *Popish* Powers, shall make them set about this Work ; whether any or all of these, shall concur, we shall not determine.

Yet, sure we are, however backward now they be, God will put it in their Hearts to hate the Whore, and to make her desolate : In doing of which, God will not suffer them to want a due Reward. If God gave *Nebuchadnezzar* the Land of *Egypt*, as his Wage, for destroying *Tyrus* built upon an Isle in the Sea, *Ezek.* 29. 18, 19. we may assure our selves, He will sufficiently reward those happy Instruments, who shall be active in destroying the Whore, who sits upon many Waters.

3dly, As God shall undoubtedly raise up Instruments for this End, so will he remarkably countenance them in it : His Divine Power shall be so conspicuous in giving them such amazing Success, that tho' Men and Angels be imployed, God's Hand shall be most observed ; therefore, 2 *Thef.* 2. 8. *The Lord shall destroy him.* *Rev.* 17. 14. *The Lamb shall overcome them.* *Rev.* 18. 20. *Rejoice over her, for God hath avenged you on her.* *Rev.* xix. 13, 14, 15. *The Word of God, He who treads the Wine-press of the Fierceness and Wrath of Almighty God, goes before them ; and the Armies are said to follow him on Horse-back, as if they had nothing to do, but only to pursue the Victory.*

4thly, Their Spirits shall be filled with the utmost holy Detestation against *Rome*, and her idolatrous Practice. *Rev.* 17. 16. *They'll hate the Whore, and make her desolate ; they shall eat her Flesh, and burn her with Fire :* The least Degree of Pity shall not be exercised toward her. *Rev.* 18. 6. *Reward her, even as she rewarded you ; and double into her*

her double, according to her Works; in the Cup, which she hath filled, fill to her double. We are not to suppose, that God, by these Expressions, patronizeth Cruelty; or that these Instruments shall take any Pleasure in it; the Intendment of them being to shew, that however terrible the Judgments be, which she shall be visited with; they shall be far from being above her Deserving; and that they shall be more than ever she was able to effectuate upon the Saints. As to the Instruments, whatever Cruelty they shall exercise, I doubt not but the woful Obstinacy of the *Roman* Party will absolutely oblige them to it.

5thly, An immense Quantity of the Blood of *Papist* Subjects, at this Time, shall be shed, *Rev.* 18. 6. *Double unto her double, according to her Works; in the Cup she hath filled, fill to her double.* *Peronius* says, A Million of Protestants have been slain even in *France*. What Devastations were made, under the Lord of *Trinity*, upon the poor People of *Piedmont*, *Calabria*, *Angrongue*, and other Places; The Destruction of *Merindoll*, by the Archbishop of *Aix*; and the barbarous Cruelties, in *Holland*, *Germany*, and other Places, are sufficiently known to such, as are acquainted with the Sufferings of the Church of Christ. But now, when God comes to enquire after Blood, he will render unto her double; they have shed the Blood of the Saints, and God will give them Blood to drink, and that in an astonishing Quantity, *Rev.* 14. 20. *And the Wine-press was troden without the City, and Blood came out of the Wine-press, even unto the Horse-Bridles, by the Space of 1600. Furlongs.* Reckoning eight Furlongs to a Mile, the Blood is represented as running, and that deep, even to 200 Miles.

Yet 'tis observable, in all the Account of *Rome's* Overthrow, there is not one Word spoken of the Shed-

Shedding of the Blood of these Instruments, which God shall make Use of: Not that we are to suppose, that none of them shall be slain; but probably, God will so cover their Heads in the Day of Battle, that it shall be but a very small and inconsiderable Number of them, that shall fall.

6thly, Rome's Destruction shall not take up much Time; therefore 'tis said, *Rev. 18. 10. For in one Hour is thy Judgment come. v. 17. For in one Hour so great Riches is come to nought. v. 19. In one Hour she is made desolate.* If this Hour bear a Proportion to a Prophetical Day, or Year, its Destruction would be accomplished within the Space of Fifteen Days and Five Hours; however, I think the Expression points out the Suddenness of it.

7thly, She shall not, in that Day, be able to make Resistance to any Purpose, having too strong a Party to deal with, *Rev. 18. 8. Therefore shall her Plagues come in one Day, Death, and Mourning, and Famine; and she shall be utterly burnt with Fire; for strong is the Lord God who judgeth her.* What can an Arm of Flesh do, when omnipotent Justice acts against it? She'll no more be able to resist the avenging Strokes of Justice, than the liquid Billows of the Sea would be able to resist the Force of a heavy Millstone, when thrown into it. Thus the Irresistableness of this Overthrow is held forth, *Rev. 18. 21. A mighty Angel took up a Stone, like a great Millstone, and cast it into the Sea, saying, Thus with Violence shall that great City Babylon be thrown down.*

8thly, Neither her secret nor open Wellwishers shall in that Day be able to give her Relief, or the least Ground of Consolation; and therefore, standing as far off, for Fear of her Torment, they shall only bewail her, and lament for her, saying, *Alas, Alas, that great City Babylon,* *Rev. xviii. 9, 10.*

9thly, Her Destruction will be most surprising,

1. Upon the Account of the Unexpectedness thereof. She was most arrogantly soothing her self, with the Hopes of uninterrupted Felicity, *Rev. 18. 7. I sit a Queen, and am no Widow, and shall see no Sorrow.* But all on a Sudden she's brought to Desolation, *Rev. 18. 17. In one Hour so great Riches is come to nought.*

2. Upon the Account of the Manner and Terribleness of her Destruction. There will no Doubt be found, in her Overthrow, a Concatination and Chain of most lamentable Miseries. *Blood* probably in greater Quantity than ever was at once shed. *Rev. 14. 20. Famine and Fire, Rev. 18. 8.* Whether this Fire shall be kindled in an ordinary Way; whether it shall be by Fire from Heaven, as *Sodom* was overthrown; or by the Eruption of some terrible *Vulcano*, we shall not determine: And all this shall probably be attended with a fearful Earthquake, *Rev. 16. 18.* God hath not been wanting, before now, to shake, in a terrible Manner, some Places under *Rome's* Jurisdiction. *Anno 1688, June 5th and 6th,* there was such a dreadful Earthquake in the City of *Naples*, as overturned Abundance of Churches, and religious Houses; it destroyed the third Part of the City: The Earth opened in several Places, and vomited out Smoke and Flames, like *Vesuvius*. *January 3d 1703,* an Earthquake in the Ecclesiastical State, destroyed the Towns of *Norcia, Cassia, Civita Vecchia,* and other Places; no less than 15000 Persons were destroyed thereby. Such dreadful Earthquakes have ordinarily been looked upon, as Pre-*ludes* of some remarkable Change. Such a Multitude of Judgments concurring, must needs be surprising.

10thly, I have no Doubt, but, with Antichrist, God will bring down the whole *Roman* Hierarchy: beyond all Peradventure, God hates the Steps by which he mounted the Throne. I

I come now to speak of the Effects and Consequences of *Rome's* Destruction.

1st, It seems, after this it shall never more be inhabited, *Rev. 18. 21, 22. The Voice of Harpers and Musicians shall be no more heard at all in thee ; no Craftsman, no Sound of a Millstone, no Light of a Candle, no Voice of a Bridegroom, shall ever any more be found in thee at all.* It shall be so far from being the Habitation of great Men, with mighty Pomp ; that it shall be haunted by none but Ghosts, and ravenous Creatures, *Rev. 18. 2. It is become the Habitation of Devils, and the Hold of every foul Spirit, and a Cage of every unclean and hateful Bird.* These Expressions seem to be borrowed from the Threatning against *Babylon, Jer. 50. 30.* which indeed now is literally accomplished ; for *Historians* give us an Account, that Travellers dare not approach the Place, for Fear of Serpents and Scorpions.

2^{dly}, Antichrist, as his last Effort, after *Rome* is destroyed, shall gather together a vast Multitude, with a Design to recover his Dominion, and bring them together to the great Battle at *Armageddon.* Tho', upon the Destruction of *Rome*, by the Pouring out of the fifth Vial upon the Seat of the Beast, many of Antichrist's Favourites stood afar off, for Fear of her Torment, and durst not adventure to give her Assistance ; yet probably, 'gainst that Time, they may resume some Courage : But their Number not being considerable, clo's Application shall be made unto others, and certainly unto the *Turks* as their nearest Neighbours. No hellish Method shall be wanting, to engage Men to his Interest, *Rev. xvi. 13, 14, 16. And I saw three unclean Spirits, like Frogs, came out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the false Prophet ; for they are*
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the Spirits of Devils, working Miracles, which go out unto the Kings of the Earth, and of the whole World, to gather them to the Battel of that great Day of God Almighty; and he gathered them together, unto a Place, called in the Hebrew Tongue, Armageddon.

3dly, After the Expulsion of the Pope from Rome, the *Turkish Empire* shall be brought down: For, after the 5th Angel had poured out his Vial upon the Seat of the Beast, the 6th Angel poured out his upon *Euphrates*, and the Water thereof is dried up, *Rev. 16. 12.* by which is represented the Ruin of the *Turkish Empire*: For, as *Antichrist* rose by the 5th, and the *Turks* by the 6th Trumpet, *Rev. 9.* So we may in Reason suppose, that as *Antichrist* shall fall by the 5th, so the *Turks* shall be ruined by the 6th Vial. Under the 6th Trumpet, the 4 Angels, which were bound in the great River *Euphrates*, were loosed, *Rev. ix. 14, 15.* The Angels are said to be Four, because the first *Turkish Government*, was by four *Souldans*; and they are said to be in the River *Euphrates*, because these for a considerable Time had their Residence near and about this River, viz. in *Asia, Aleppo, Damascus, and Antioch*, which were the Places whereby these Governours were designed. They are said to be Loosed, because now they were to extend their Dominion. And now, by the Sixth Vial, this great River is to be dried up, the Dominion thereof is to be broken. And, as appears, by the Sixth Vial this is to be done by the Battle at *Armageddon*.

4thly, The Conversion of the *Jews* shall follow upon *Antichrist's* being put from his Seat. But whether this shall be, before or after the Battle at *Armageddon*, (which absolutely destroys *Antichrist*, and breaks the power of the *Turkish Empire*) Scripture seems not so clearly to determine. If we take the

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16. 12. for the Paving of the Way for their Conversion to the Christian Faith; then indeed the Battle at *Armageddon* must be over. But I rather think that by Paving of their Way, is to be understood the Removing of whatever Impediments stand in the Way of their being put in Possession of their own Land. That the *Turkish* Empire is a great Impediment to this, is plain; for the River *Euphrates* must be dried up, for the *Preparing of the Way of the Kings of the East*; the Dominion of which Empire is to be broken by the Battle at *Armageddon*, where the *Jews* probably shall be assisting. For,

1. As the *Jews* use to name Places by Events; so the Place, of the Battle in the *Hebrew* Tongue, is called *Armageddon*.

2. The Praise is in *Hebrew*, *ALLELUJA*, *Rev. 19. 1.* 'Tis not mentioned in any other Song in the *Revelation*: Pointing at the special Hand, the *Jews* shall have in praising God; for this Victory. We have good Reason to suppose, that when the *Jews* shall discover the Pope to be Antichrist, when they shall see *Rome* destroyed according to Prediction, and the Beast applying to the *Turks* for Assistance; that they'll be ready to contribute to their Power, especially considering that the bringing down of the *Turkish* Empire will prepare their Way, for being put in Possession of their antient Inheritance.

That, after the Battle at *Armageddon*, the *Jews* shall be put in Possession of their own Land, is most probable,

1. If we consider Scripture-Promises, relating not only to *Judah*, but to *Israel's* Returning to their own Land. *Exek. 36. 24.* And I will take you from among the Heathen, and I will gather you out of all Countries, and I will bring you into your own Land.

28. And ye shall dwell in the Land that I gave unto

unto your Fathers, and ye shall be my People, and I will be your God. Ezek. 37. 21, 22. Behold, I will take the Children of Israel, from among the Heathen, whither they be gone; and I will gather them on every Side, and bring them into their own Land; and I will make them one Nation, in the Land, upon the Mountains of Israel; and one King shall be King to them all; and they shall be no more two Nations, neither shall they be divided into two Kingdoms any more at all. This Promise certainly never hitherto hath had its Accomplishment; for, since the Days of Solomon, they never were united into one Kingdom. That its Accomplishment is to be under the Gospel, is plain from v. 24. where 'tis said, *And David my Servant shall be King over them, and they shall have one Shepherd.* Jer. 3. 18. Ezek. 39. 28. Amos ix. 11, 12, 14, 15.

2. The Providence of God, in preserving them still as a distinct People from all others, gives Ground to expect this; The *Jews* themselves are still in Expectation of it: Therefore, tho', generally speaking, they be very rich; yet 'tis observable they have no Inclination to purchase Lands, lest that should tend to retard them from returning into their own Land, when a proper Occasion shall offer.

3. Considering (as hath been already said) that the *Jews*, in all Probability, will have an active Hand at the Battle of *Armageddon*, by which the *Turks* will be expelled, and that Land made void; Can we in Reason suppose, that any, at that Time, will dispute the Right of the *Jews*? Especially seeing, that then there shall be such a flaming Zeal for the Propagation of the Interest of Christ.

5thly, *The Kingdoms of the World shall become the Kingdoms of our Lord and of his Christ,* Rev. 11. 15. 'Tis true, this is said to be upon the Sounding of the 7th Trumpet, which but brings in Anti-christ's

christ's begun Ruin. We find, that, even then, upon the Breaking out of the Reformation, several Kingdoms did become the Kingdoms of our Lord, by withdrawing their former Dependence upon the Beast: Such as *Scotland, England, Denmark, Sweden, and a great Part of Germany, France, Helvetia, Poland, and the Low-Countries.* If Christ made such a glorious and sudden Conquest; if these Nations were then ready to say, as, *Isa. 26. 13. O Lord our God, other Lords besides thee have had Dominion over us, but by thee only will we make Mention of thy Name;* Have we not good Reason to believe, that when these grand Adversaries of Christ, the *Turk and Antichrist*, shall be destroyed, at *Armageddon*; that then Multitudes of Nations, if not all, shall become the Kingdoms of our Lord and of his Christ? And so we find, *Rev. 19. 6.* after this Battle, there is *the Voice of a great Multitude, and the Voice of many Waters, saying ALLELUJA.*

6thly, An universal Joy shall fill the Souls of the Saints of God; and, under great Raptures, Multitudes shall be imployed in singing *Alleluja's* to the most high God. *Rev. 19. 1. I heard a great Voice of much People, saying, ALLELUJA; Salvation, and Glory, and Honour, and Power unto the Lord our God. v. 6. And I heard as it were the Voice of a great Multitude, and as the Voice of many Waters, and as the Voice of mighty Thunderings, saying, ALLELUJA; for the Lord God Omnipotent reigneth. v. 7. Let us be glad and rejoice, and give Honour unto him.* This universal Joy, in praising God, shall not be in a passing Fit, *v. 3. Again, they said, ALLELUJA;* but shall certainly continue as long as a Sense of the Obligation continues, which no Doubt shall be supported with more than ordinary Heavenly Influences

ces ; especially considering that then in an eminent Manner, it shall be said, as v. 6. *For the Lord God Omnipotent reigneth.* How long the Church of God shall continue in this Heaven-like State, we know not : Only, her outward Peace at Length shall be interrupted, by the Appearing of Gog and Magog, whom our Lord will consume with Fire from Heaven. Rev. xx. 7, 8, 9. *And when the thousand Years are expired, Satan shall be loosed out of his Prison, and shall go out to deceive the Nations, which are in the four Quarters of the Earth, Gog and Magog, to gather them together to Battle, the Number of whom is as the Sand of the Sea. And they went up on the Breadth of the Earth; and compassed the Camp of the Saints about, and the beloved City; and Fire came down from God out of Heaven, and devoured them.* Upon this supprising Destruction of Gog and Magog, Christ shall either then, or within a little after, appear in his own Glory, and in the Glory of his Father, with all his holy Angels with him : For, upon Magog's Destruction, John says, v. 11 12. *I saw a great white Throne, and him that sat on it, from whose Face the Earth and the Heaven fled away; and there was found no Place for them. And I saw the Dead, small and great, stand before God; and the Books were opened, and another Book was opened, which is the Book of Life; and the Dead were judged out of those Things which were written in the Books, according to their Works.*

Even so, come, Lord Jesus. Amen.

FINIS.